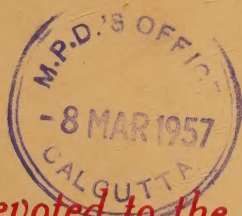


THE ADVENT

Vol. XIV No. 1

February 1957



*A Quarterly Devoted to the Exposition of
Sri Aurobindo's Vision of the Future*



Subscription : Inland, Rupees Five; Foreign, Twelve Shillings Six Pence

Inland : Single Copy, Rupee One and Annas Eight

PUBLICATION OFFICE — SRI AUROBINDO ASHRAM, PONDICHERRY



The Advent

Our total being can rise out of subjection to fact of present Nature only by an identification with a greater Truth and a greater Nature.

The Life Divine

SRI AUROBINDO

The ADVENT

FEBRUARY, 1957

CONTENTS

		<i>Page</i>
EDITORIALS:	— <i>Nolini Kanta Gupta</i>	
THE ORIGIN		... 5
THE DIVINE GRACE		... 8
NILA RUDRA UPANISHAD	— <i>Sri Aurobindo</i>	... 12
CERTITUDES	— <i>Sri Aurobindo</i>	... 15
SRI AUROBINDO AND THE UPANISHADS:	— <i>M. P. Pandit</i>	... 17
THE TEACHINGS OF THE MOTHER—IV	— <i>Rishabhchand</i>	... 28
SAINTHOOD AND SEERHOOD	— <i>Indra Sen</i>	... 35
“PARAVATA” IN THE RIG VEDA	— <i>A. B. Purani</i>	... 37
THE LIFE DIVINE (An Outline)	— <i>N. Pearson</i>	... 44
REVIEWS:		
JACOB BÖHME — BY HANS GRUNSKY	— <i>Medhananda</i>	... 58
GOD SPEAKS — BY MEHER BABA	— <i>M. P. Pandit</i>	... 59



21-2-57

Stagnation means decomposition.
No enterprise can flourish
unless it is progressive.

Go always forward towards
a growing perfection.





THE ADVENT

The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda. - - - - Sri Aurobindo.

EDITORIALS*

THE ORIGIN

ONE has forgotten. From the fact of separation from Sat-Chit-Ananda comes forgetfulness of what one is. You believe you are, does not matter what, a boy, a girl, a man, a woman, a dog, a horse, any thing: a stone, the sea or the sun. You think you are all that, instead of thinking that you are the One Divine. Indeed, if you had continued to think that you are the One Divine, there would have been no universe at all. The phenomenon of separation seems to have been indispensable, otherwise it would have remained always as it was.

But once the curve has been followed up and the Unity reestablished having profited by the multiplicity and division, the Unity found is of a higher quality: a Unity that knows itself, instead of a unity that does not know itself, for there is nothing else there which knows the other. Where the Unity is absolute, who or what can know the Unity? So the need of an appearance of something which is not that, in order to know what it is.

I believe this is the secret of the universe. Perhaps the Divine truly wanted to know Himself, then He cast Himself out of Himself and looked

* Based on the Mother's Talks

at Himself. And now He wants to take the joy of this possibility of being Himself with the full knowledge of Himself. It becomes much more interesting.

*

*

All physical life has the vital as its origin. The vital has the mental reality as its origin. The mental itself has another origin. And so on.

Nothing can be manifested upon earth physically unless it has at its origin a higher truth. Otherwise the world would not exist. If it were some thing flat, having its origin in itself, it would very soon cease to exist. It is because there is a force, an energy that drives, behind the manifestation that life continues to exist. Otherwise it would quickly exhaust itself.

*

*

The original Will was towards forming individual beings that would be capable of becoming conscious again of their origin, although the procedure of individualisation compelled the individual to feel itself separate in order to be an individual. And the very moment it is separated it is cut from the original consciousness, at least apparently, and falls into inconscience, for the only thing that is the Life of life is the Origin.

It is this inconscience that brings it about that you are not aware any longer of the Truth of your being. The secret of all deformation in the world is this inconscience which has been produced by the fact of separation from the origin. And that explains why there is ugliness, wickedness, illness, suffering and death. It is because of this inconscience that although the Origin is there, it cannot manifest itself. It is there, therefore the world exists, but it is deformed in its expression, because it manifests itself through inconscience, ignorance and obscurity.

The only way to set everything right is to be conscious again and it is very simple.

There is only one Origin. This Origin is the Truth at its perfection, for it is the only thing that truly exists. It has exteriorised itself, projected itself, scattered itself, and by so doing has produced what we see, a mass of very fine, very brilliant brains in search of that which they have not yet found and which they find at last; for what they are in search of is within them. The remedy is within the heart of the Evil.

EDITORIALS

There is what we call the Truth, the foundation of all things, because if that was not there nothing would be. There is nothing which does not carry within it an eternal Truth, otherwise it would not be. The Universe would not exist one-thousandth part of a second if it did not contain in itself a Truth.

And once you have found the truth, you find the Origin, you find out why things are what they are and the means of changing them. If you are in contact with the Divine, you have the key to everything. You know the how, the why, the process by which that may change. So there is something to be done. It is so interesting.

You represent a little mass of agglomerate substance that forms your self. Enter into that and find the key. You cannot say: "That is beyond me, that is too great for me". Go within the little person and you will find the key that opens all the doors.

*

*

You are That, you are in That.

To make you understand more easily, I may say, That is within us, That is part of our consciousness somewhere. Otherwise we would never be able to be conscious of it. If we did not carry the Divine within ourselves, in the essence of our being, we would never be aware of Him, it would be an impossible task.

You can turn the problem the other way round. The very moment you conceive and feel in one way or another, or even, to begin with, you admit that the Divine is within you and you are also within the Divine, that itself pushes the door a little, half-opens it. And if subsequently a great aspiration comes and an intense need to know and to be, then you can glide in. When you have glided in, you become conscious of what one Is.

*

*

There is only one thing to be found, not two.

If Science moves forward in a definite direction, if it progresses sufficiently, if it does not stop on the way, it will find the same thing as what the mystics found.

If one goes round long enough one must come back to the same point. And once you come back, you have the impression that there was never

any thing to find outside. Yes, it is like that, there is nothing to find outside yourself.

THE DIVINE GRACE

There is a time when one becomes conscious enough to see that things in themselves are neither good nor bad. What they are and what their effects are upon us depends entirely upon the attitude that we have towards them. The same thing, the same circumstance, identically the same, if taken as a gift from God, as a Divine Grace, as the effect of a total harmony, helps us to become more conscious, more strong and more true. On the other hand, taken as a blow given by Fate, as a bad force that seeks to hurt us will serve only to diminish us, make us dull and heavy; it will take away our consciousness, our force and the harmony.

I wish you all to have this experience. For when you have it, you become master of yourself, not only master of yourself, but master of the circumstances of your life, at least so far as they concern you personally. And that depends exclusively on the attitude that you take. It is not an experience that passes through your head (it may begin there); it is an experience that may happen even in your body. Its completion however needs much labour for concentration, self-mastery, for driving the consciousness into Matter. The result of a shock received by the body from outside will vary according to the manner in which the body receives it. And the body can be so perfected in this line that you become master of accidents.

This power some of you have, fully developed and realised in the mind, the power, namely, to act upon the outer circumstances so that they are altogether changed when they act upon you. This power can come down into matter, into the physical substance itself, in the cells of the body and give to the body the same control over surrounding things. That is sure to come. This opens to you fresh horizons; it is one step on the way towards transformation.

*

*

EDITORIALS

If you are truly in a state of intense aspiration there is no circumstance that will not serve to help you in the realisation of your aspiration. All will come to help you, as if it were the perfect and absolute Consciousness that organised all things around you.

And you in your external ignorance may not recognise it, may at first protest against the circumstances as they come to you, may complain and try even to change them. But after a time you will have become wiser, with a little distance put in between you and the event, you will find out that that was just the thing necessary for you to make the required progress. It is a Will, a supreme Good Will that arranges every thing around you.

*

*

If you say to the Divine with conviction, "I want you alone", the Divine will arrange all circumstances in such a way as to oblige you to be sincere. Something in you says, "I want nothing but you", and then all the while you want a hundred different things. Usually it is one thing particularly that comes and troubles you and prevents you from realising your aspiration. Well, the Divine will come without showing himself, without even your suspecting it and He will arrange circumstances in such a way that whatever prevents you from being solely given to the Divine, will be inevitably removed from your path. And then when all such things are removed you begin to complain and shout. But subsequently, if you are sincere, you remember that you said to the Divine that you belonged to Him alone. And then He will remain with you, all the rest will pass. That is the Greater Grace.

Only you must say it with conviction—I do not mean that it has to be immediately integral, for if it is integral, the work is already done—but that the central will of the being must say with conviction, "I want nothing but you." Even once would be sufficient. That may take time more or less, some times it may extend to years, but you reach your goal. You are certain to reach.

*

*

If you want a precise thing, if you have a special reason for invoking the Grace, you must formulate your prayer exactly and clearly. Naturally, if you are in a state of complete surrender, if you are giving yourself, offering

yourself wholly simply to the Grace and you let it work as it wants, there is nothing to say, it is all right. But after a time you must not begin to question about what it has done, you must not say, "I did that with the idea of getting this". Indeed if you have in you the idea of getting something then it is better to formulate the thing sincerely and simply, just as you see it. Thereafter it is for the Grace to choose, whether it will do or not do as you want. In any case, you have clearly formulated your desire and there is nothing bad in that. It becomes bad only when it is not granted and you revolt. You must understand at that moment that the desire or the aspiration that one has may not be very enlightened and that one might ask for a thing that is not exactly good for oneself. So one must be wise and say "Let Thy Will be done".

But so long as you have an inner perception and a choice of your own, there is no harm in formulating it. It is quite a natural movement. For example, if you have committed a fault and wish sincerely not to repeat it, I do not see any harm in asking for it. On the contrary, if you ask for it with a true inner sincerity, there is a great chance of its being granted. You must not believe that the Divine likes to contradict you. He is not at all particular about it. Only He may know better what exactly is good for you. He contradicts your aspiration only when it is absolutely indispensable. Otherwise he is always ready to give you what you want.

*

*

If you have a very strong imagination, and you build up a formation of your desire in all details and if the structure is well made, complete and existing by itself, then you may be sure that if you live long enough the thing will be realised. What is not given at the disposal of men is the time it takes : it may be tomorrow, it may be the next moment, or it may take years and even centuries, but it will be realised.

If to this power of imagination you can add a kind of creative power of the vital, then you raise a wholly living force. Like all living forces tending towards manifestation, this force too will exercise a pressure upon earthly events in order to realise itself and it will realise itself.

Only personal desires and personal circumstances are things that are not persistent or stable. After a time, a thing that interested you very much does not interest you any more : you think of another thing, you have another desire, you make another formation. But then if the earlier

formation had been well thought out and built up, then after having followed its course in space it would realise itself. You are put in front of your first desire now realised while you have already embarked upon your second, or may be your third, or your fourth. You say then almost indignantly, "But I do not want that, why does it come to me?"—without however taking into account the fact that it is the result of your previous action.

But if instead of being desires these are aspirations for things spiritual, and if you follow your line of regular progression, then it is absolutely certain that you will get one day what you have imagined. It may be sooner, or it may be later if there are very many obstacles on the way. For example, if you have made a formation that is still foreign to the earth's atmosphere, then it may take some time to prepare the conditions for its appearance. But if it is something already realised many times upon earth and not too radical a transformation, then you can have it quickly provided you follow the line with persistence.

And if to that now you add the ardour of faith and trust in the Divine Grace and that self-giving to the Grace which makes you await every thing from the Divine, then it becomes a formidable matter. You can see before your eyes things happening more and more, the most wonderful things realised one after another.

But there are conditions to fulfil : a great purity must be there and a great intensity in the self-giving, and that absolute trust in the supreme wisdom of the Divine Grace which knows better than us what is truly good for ourselves. If the aspiration is offered to That and the offering is made truly and with enough intensity, the result will be marvellous.

But then you must be able to see. When things are realised, most often people find that quite natural; they do not care to see even why and how it has so happened; they simply say, "Yes, but of course it had to be so". And thus they lose the joy of gratefulness. After all, if one can be full of gratefulness and gratitude for the Divine Grace, then that is the last thing; you begin to see that at every step things are exactly what they should be and the very best that can be. It is then that Sachchidananda begins to gather Himself and refashion His Unity.

NOLINI KANTA GUPTA

NILA RUDRA UPANISHAD

Translation

FIRST PART

OM

1. THEE I beheld in thy descending down from the heavens to the earth, I saw Rudra, the Terrible, the azure-throated, the peacock-feathered, as he hurled.
2. Fierce he came down from the sky, he stood facing me on the earth as its lord; the people behold a mass of strength, azure-throated, scarlet-hued.
3. This that cometh is he that destroyeth evil, Rudra the Terrible, born of the tree that dwelleth in the waters; let the globe of the storm winds come too, that destroyeth for thee all things of evil-omen.
4. Salutation to thee who bringeth the world into being, salutation to thee, the passionate with mighty wrath. Salutation be to thy arms of might, salutation be to thy angry shaft.
5. The arrow thou bearest in thy hand for the hurling, O thou that liest on the mountains, make an arrow of blessing, O keeper of the hills, let it not slay my armed men.
6. With fair speech, O mountain-dweller, we sue to thee in the assembly of the folk, that the whole world may be for us a friendly and sinless place.
7. That thy arrow which is the kindest of all and thy bow which is well omened and that thy quiver which beareth blessing, by that thou livest for us, O lord of slaughter.
8. That thy body, O terrible One, which is fair and full of kindness and destroyeth sin, not thy shape of terror, in that thy body full of peace, O mountaineer, thou art wont to be seen among our folk.

9. This Aruna of the dawn that is tawny and copper-red and scarlet-hued, and these thy Violent Ones round about that dwell in the regions in their thousands, verily, it is these whom we desire.

Commentary

1. *Apasyam*, I beheld. The speaker is the author of the Upanishad, a prince of the Aryan people, as we see from the fifth verse. He records a vision of Rudra descending from the heavens to the earth.

Avah, down, is repeated for the sake of vividness.

In the second half of the *śloka* the murti or image in which he beheld the Divine Manifestation is described, Rudra, the God of might and wrath, the neck and throat blue, peacock's feather as a crest, in the act of hurling a shaft.

2. He proceeds to describe the descent. He descended fiercely, that is, with wrath in his face, gesture and motion and stood facing the seer, *pratyas-ṭhāt*, on the earth, and over it, *adhi*, in a way expressive of command or control. This image of Divine Power, seen by the prince in Yoga, becomes visible to the people in general as a mass of strength, *maha*, scarlet in colour, deep blue in the neck and throat. *Maha* is strength, bulk, greatness. The manifestation is that of wrath and might. The people see Rudra as a mass of brilliance, scarlet ringed and crested with blue, the scarlet in Yoga denoting violent passion of anger or desire, the blue *śraddhā*, *bhakti*, piety or religion.
3. Rudra, whom we know as the slayer of evil, comes. The Rajarshi describes him as born of the tree that is in the waters. *Bheṣa* is by philology identical with the Latin *ficus* or figtree, *aśwattha*. The *aśwattha* is the Yogic emblem of the manifested world, as in the Gita, the tree of the two birds in the Swetaswatara Upanishad, the single tree in the blue expanse of the Song of Liberation. The *jala* is the *āpaḥ* or waters from which the world rises. The Rishi then prays that the *Vāta kārī*, mass of winds of which Rudra is lord and which in the tempest of their course blow away all calamity, such as pestilence etc. may come with him.
4. In the fourth verse he salutes the God. Rudra is the Supreme Ishwara, Creator of the World, He is the dreadful, wrathful and destroying Lord, swift to slay and punish. *Bhāma* is passionate anger, and the word *manyuḥ* denotes a violent disturbed state of mind, passion, either of grief

or of anger. *Bhāmamanyave* therefore means, one who is full of the passion of violent anger. Rudra is being saluted as a God of might and wrath, it is therefore to the arms as the seat of strength and the arrow as the weapon of destruction that salutation is made.

5. Rudra is coming in a new form of wrath and destruction in which the Aryans are not accustomed to see him. Apprehensive of the meaning of this vision, the King summons the people and in assembly prayer is offered to Rudra to avert possible calamity. The shaft is lifted to be hurled from the bow; it is prayed that it may be turned into a shaft of blessings not of wrath. In this verse the Prince prays the God not to slay his men, meaning evidently, the armed warriors of the clan.

SRI AUROBINDO

CERTITUDES

IN the deep there is a greater deep, in the heights a greater height. Sooner shall man arrive at the borders of infinity than at the fulness of his own being. For that being is infinity, is God.

I aspire to infinite force, infinite knowledge, infinite bliss. Can I attain it ? Yes, but the nature of infinity is that it has no end. Say not therefore that I attain it. I become it. Only so can man attain God by becoming God.

But before attaining he can enter into relations with him. To enter into relations with God is Yoga, the supreme object and the noblest utility. There are relations within the compass of the humanity we have developed. These are called prayer, worship, adoration, sacrifice, thought, faith, science, philosophy. There are other relations beyond our developed capacity, but within the compass of the humanity we have yet to develop. Those are the relations that are attained by the various practices we usually call Yoga.

We may not know him as God, we may know him as Nature, our Higher Self, Infinity, some ineffable Goal. It was so that Buddha approached Him; so approaches Him the rigid Adwaitin. He is accessible even to the Atheist. To the materialist He disguises Himself in matter. For the Nihilist He waits ambushed in the bosom of Annihilation.

Ye yathā mām prapadyante tānstathaiva bhajāmyaham.

SRI AUROBINDO

TWO POEMS

ASURA OF TAPAS

YOGA by force of the titanic will,
The mind caught mercilessly and made still—
Fenced with barbed nerves electrified by fear
Of the free world, the ascetic heart beats clear
Of all the flushed variety of time—
Lonely and lean, tortured by one sublime
Mania of world-loss and self-sacrifice
In the locked light of trance-immobile eyes,
His body prostrate under his spirit's stamp,
He turns rapt life God's concentration camp.

DEVA OF TAPAS

He lives like the rhinoceros, alone.
But in his solitude the world's fires are shaped :
Omnipotence looks out from a fathomless peace—
Farness and freedom are the source of all light.
The animal, drawn into depths and distances,
Burns a pure power bursting a deathless gold
Through the black heart and the grey brain of Time—
An all-knowing Sun whose heat is infinite love.
O loins remote, consuming each desire,
Plunging the whole universe into an abysm of Bliss !

K. D. SETHNA

SRI AUROBINDO AND THE UPANISHADS

THE TAITTIRIYA UPANISHAD

IV

THE Knowledge is declared, the Brahma Vidya communicated. The Goal pointed out is nothing less than the Highest, *param*. And that one can reach only by knowing the Brahman. Brahman is that which is Truth, Knowledge, Infinity. Brahman is the ultimate as also the intimate basis and secret of all existence and one who would be master of life must needs know this veiled Reality of Brahman. All is Brahman because all has issued out of Brahman. All that constituents that make up the manifold creation not only of this material existence, the Earth, but of the several other planes of existence, have manifested out of His Being, and He Himself has entered into every form, into each formation thus effected and presides over its career. He is the Strength which underlies the existence of every entity, the core of Bliss which is at the root of every life—whether in the individual or in the universal. The Spirit, the Self that activates both is the same Brahman who is also the supreme Transcendent.

And the Self, this Reality of Brahman is and should be the object of all wise seeking. Where is He to be searched ? He is to be sought, says the Scripture,—in a significant and cryptic passage which contains the seed and essence of a whole line of occult and spiritual discipline—He is to be found in the ‘cavern heart of being’, in the subtle spaces of the heart of things.

This is the teaching, the high knowledge that has been imparted. But all knowledge, unless it is translated into terms of one’s own consciousness, made a part of being, in a word, unless it is *realised*, remains a mental acquisition, an addendum to the store of impressions and reflexes which are gathered by the senses and other faculties of the mind or at best an enlightenment which gives a certain clarity to thought and serves as a background to life-activity. However, “the knowledge we have to arrive at is not truth of the

intellect; it is not right belief, right opinions, right information about oneself and things,—that is only the surface mind's idea of knowledge. To arrive at some mental conception about God and ourselves and the world is an object good for the intellect but not large enough for the Spirit; it will not make us the conscious sons of Infinity. Ancient Indian thought meant by knowledge a consciousness which possesses the highest Truth in a direct perception and in self-experience; to become, to be the Highest that we know is the sign that we really have the knowledge. For the same reason, to shape our practical life, our actions as far as may be in consonance with our intellectual notions of truth and right or with a successful pragmatic knowledge,—an ethical or vital fulfilment,—is not and cannot be the ultimate aim of our life; our aim must be to grow into our true being, our being of Spirit, the being of the supreme and universal Existence, Consciousness, Delight, Sachchidananda." (Sri Aurobindo)¹

How to realise the Teaching, to make the Truth effective in one's own being ? The Upanishad proceeds in the last section, named after its central figure Bhrigu, to indicate the lines on which this most important, the practical part of the Vidya, discipline, is to be carried out.

VARUNI VIDYA

Bhrigu, son of the celebrated Teacher Varuna, aspired to know Brahman, the Truth Eternal, and approached his father for the knowledge :

*Lord, teach me of the Brahman.*²

The Rishis of the ancient times, we have already noted, did not give any ready-made solutions to the problems of their disciples. They rather gave them verbal hints, pointed the directions in which the object was to be pursued and inwardly helped them with the needed guidance and strength, overtly acting only on indispensable occasions. Thus did Varuna, the Teacher, reply :

*Food, Prana and Eye and Ear and Mind and Speech—even these.*³

¹ *The Life Divine* (Vol. II. Chap. XVII).

² अधीहि भगवो ब्रह्म । (III. I.)

³ अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचम् ।

SRI AUROBINDO AND THE UPANISHADS

Yes, each of them is the Brahman; you have to look upon each as a formulation of Brahman; look into and through them to the Reality they veil.¹ *Anna*, Matter, *Prāṇa*, Life, the very sense-powers, seeing, hearing and speech, the Mind which presides over them—all these are the doors through which one can enter Brahman. And, he added, in order to give the disciple a sure touch-stone on which to test the results of his effort :

Seek thou to know that from which all existences are born; whereby born they increase and into which they enter in their passing hence.

*For that is Brahman.*²

Bhrigu was enjoined to seek for That alone which would fulfil the conditions of an Ultimate Truth. Any principle, any truth which did not answer to these criteria was to be naturally ruled out.

These were the instructions with which Bhrigu launched upon his spiritual adventure. He did tapas; he concentrated all of himself in an intense movement of thought and directed the pursuit of his enquiry on the lines indicated by the Teacher.

As a result of his concentrated effort he discovered that Brahman is nothing else than Matter itself.

*He arrived at the Knowledge that Matter is the Brahman.*³

This perception seemed to satisfy entirely the conditions enunciated by his father.

¹ *Vide* Kena Upanishad (I. 2) : That which is hearing behind the hearing, mind of the mind, the word behind the speech, that too is the life of the life-breath, sight behind sight.

² यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्ति अभिसंविशन्ति । तद् विजिज्ञासस्व । तद् ब्रह्म । (III. 1)

Vide also the definitions of Brahman in other Upanishads, notably :

That which is the Luminous, that which is smaller than the atoms, that in which are set the worlds and their peoples, That is This,—it is Brahman immutable; life is That it is speech and mind. That is This, the True and Real, it is That which is immortal : it is into That that thou must pierce, O fair son, into That penetrate. (Mundaka II. 2)

Releasing and maintaining all the worlds, He finally drew them back into Himself. (Svet. III. 2.)

³ अन्नं ब्रह्मेति व्यजानात् । (III. 2)

THE ADVENT

For from Matter all existences are born; born, by Matter they increase and enter into Matter in their passing hence.¹

But his satisfaction was short-lived. He doubtless realised that Matter could not explain everything; by itself Matter is inert and needs something else to vivify it. Also, Matter is found to be, on closer analysis, a result, a concretisation of energy which is a movement of a Force, not an original substratum. So he approached the teacher again and prayed :

Lord, teach me of the Brahman.²

He was directed to repeat the effort, to continue the tapas :

By askesis³ do thou seek to know the Brahman,

for the Guru emphasised,

askesis is the Brahman.⁴

Tapas, askesis, is really one end, a projection of a movement of consciousness which when sufficiently deepened or heightened, merges into the Being of whom Consciousness is the very nature. That is to say, the self-concentration ultimately resolves itself into the basic origin of the entity in concentration which is nothing else than Brahman itself.

Bhriḡu engaged himself in tapas and

He arrived at the Knowledge that Prana is the Brahman.⁵

For from Prana all existences are born; born, by Prana they increase and enter into Prana in their passing hence.

Again he perceived that even Prana was not all-sufficient. It evidently

¹ अन्नाद्वयेव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति ।

अन्नं प्रयन्ति अभिसंविशन्ति । (III. 2)

² अधीहि भगवो ब्रह्म । (III. 2)

³ Energism of Consciousness.

⁴ तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्म । (III. 2)

⁵ प्राणो ब्रह्मेति व्यजानात्. . . (III. 3)

needed a direction, an intelligence to guide it. He once again came to the teacher and on his instruction concentrated his energies still further, and

He arrived at the Knowledge that Mind is the Brahman.¹

For from Mind all existences are born; born, by Mind they increase and enter into Mind in their passing hence.

Still he felt a lacuna and waited upon the preceptor who counselled yet another term of tapas. The disciple persevered and discovered that a higher principle than the Mind, a Power of Truth-Knowledge, *Vijñāna*, was the key.

He came to know that Knowledge is the Brahman.²

For from Knowledge alone, all existences are born; born, by Knowledge they increase and enter into Knowledge in their passing hence.

Even so, he felt his discovery incomplete. The source of all knowledge, of all power was that indeed, but was that all ? Where was the secret urge of all these manifestations ? What was it that impelled these various existences ? He once again pushed himself further on and at last

He arrived at the Knowledge that Bliss is the Brahman.³

For from Bliss all existences are born; born, by Bliss they increase and enter into Bliss in their passing hence.

Thus did Bhrigu progressively realise in his own being that each of the principles that base and organise the several planes of existence,—Matter, the principle of the physical plane, Prana of the life region, Mind of the mental, Truth-Knowledge of the Higher planes transcending the Mind, and above all Ananda basing not only its own worlds of Bliss but the whole of the Manifestation,—are each a Truth of Brahman, but not the whole of It. They are several self-expressive formulations of the Being of Brahman

¹ मनो ब्रह्मेति व्यजानात्... (III. 4)

² विज्ञानं ब्रह्मेति व्यजानात्..... (III. 5)

³ आनन्दं ब्रह्मेति व्यजानात् । आनन्दाद्धचेव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्ति अभिसंविशन्ति । (III. 6)

put forth by his innate Consciousness-Force, so many vibrant strings that strike the Symphony of the Creative Delight of Brahman.

*This is the lore of Bhrigu, the lore of Varuna who has his firm base in the highest heaven.*¹

The striking feature of this Vidya,² it will be noted, is that to arrive at a real i.e. full knowledge of the Brahman, one has not only to gain identity with the highest state of Brahman-Being, but also to realise and assimilate in himself the truth of each tier of His manifestation; for each principle in the Manifestation has its own Truth in the Creator-Brahman. Each is to be sounded to its depths and their several realities are to be realised and integrated in oneself if one is to attain to the whole Truth of Brahman.

To sum up, we cannot do better than recall the words of Sri Aurobindo :

“All insistence on the sole or the fundamental validity of the objective real takes its stand on the sense of the basic reality of Matter. But it is now evident that Matter is by no means fundamentally real; it is a structure of Energy: it is becoming even a little doubtful whether the acts and creations of this Energy itself are explicable except as the motions of power of a secret Mind or Consciousness of which its processes and steps of structure are the formulas. It is therefore no longer possible to take Matter as the sole reality. The material interpretation of existence was the result of an exclusive concentration, a preoccupation with one movement of Existence, and such an exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by the many immense and the innumerable minute discoveries of physical Science. But a solution of the whole problem of existence cannot be based on an exclusive one-sided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their processes, and one must know also spirit and soul and all that is behind the material surface : only then can we have a knowledge sufficiently integral for a solution of the problem. For the same reason those views of existence which arise from an exclusive or predominant preoccupation with Mind or with Life and regard Mind or Life as the sole fundamental reality, have not a sufficiently wide

¹ सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।

² Known after the Teacher Varuna who communicated it.

basis for acceptance. Such a preoccupation of exclusive concentration may lead to a fruitful scrutiny which sheds much light on Mind and Life, but cannot result in a total solution of the problem. It may very well be that an exclusive or predominant concentration on the subliminal being, regarding the surface existence as a mere system of symbols for an expression of its sole reality, might throw a strong light on the subliminal and its processes and extend vastly the powers of the human being, but it would not be by itself an integral solution or lead us successfully to the integral knowledge of Reality. In our view the Spirit, the Self is the fundamental reality of existence; but an exclusive concentration on this fundamental reality to the exclusion of all reality of Mind, Life or Matter except as an imposition on the Self or unsubstantial shadows cast by the Spirit might help to an independent and radical spiritual realisation but not to an integral and valid solution of the truth of cosmic and individual existence.

An integral knowledge then must be a knowledge of the truth of all sides of existence both separately and in the relation of each to all and the relation of all to the truth of the Spirit. Our present state is an Ignorance and a many-sided seeking; it seeks for the truth of all things but,—as is evident from the insistence and the variety of the human mind's speculations as to the fundamental Truth which explains all others, the Reality at the basis of all things,—the fundamental truth of things, their basic reality must be found in some at once fundamental and universal Real; it is that which, once discovered, must embrace and explain all,—for “That being known all will be known” : the fundamental Real must necessarily be and contain the truth of all existence, the truth of the individual, the truth of the universe, the truth of all that is beyond the universe. The Mind, in seeking for such a Reality and testing each thing from Matter upwards to see if that might not be It, has not proceeded on a wrong intuition. All that is necessary is to carry the inquiry to its end and test the highest and ultimate levels of experience.”¹

*

★

¹ *The Life Divine* (Vol. II. Chapter 15)

Vide also :

‘It is true that when Matter first emerges it becomes the dominant principle; it seems to be and is within its own field the basis of all things, the constituent of all things, the end of all things: but Matter itself is found to be a result of something that is not Matter, of Energy, and this Energy cannot be something self-existent and acting in the Void, but can turn out and, when deeply scrutinised, seems likely to turn out to be the

The Upanishad then proceeds to warn the aspirant that in his zeal for attaining to Brahman in His utter purity or absoluteness, the universe around, the material formulation of His creative Consciousness-Force is not to be despised; in the flight of the soul, the body is not to be rejected, *annam na mindyāt, annam ne paricakṣīta*.¹

So too Prana, the Life-force and the other principles in creation. They are all put forth on purpose from the One Source and are mutually inter-dependent. *Anna*, Matter is to be accepted, fathomed, its truth *vis à vis* the other manifestations of Brahman to be realised, and its potentialities fully developed.

*for that too is thy commandment unto labour.*²

Matter, the physical form depends upon the life-force to animate and sustain³ it even as Prana depends upon the physical organism for its individual

action of a secret Consciousness and Being : when the spiritual knowledge and experience emerge, this becomes a certitude,—it is seen that the creative Energy in Matter is a movement of the power of the Spirit. Matter itself cannot be the original and ultimate reality...

It is true again that Life when it emerges becomes dominant, turns Matter into an instrument for its manifestation, and begins to look as if it were itself the secret original principle which breaks out into creation and veils itself in the forms of Matter; there is a truth in this appearance and this truth must be admitted as a part of the integral knowledge. Life, though not the original Reality, is yet a form, a power of it which is missioned here as a creative urge in Matter. Life, therefore has to be accepted as the means of our activity and the dynamic mould into which we have here to pour the Divine Existence; but it can so be accepted only because it is a form of a Divine Energy which is itself greater than the Life-Force. The Life-principle is not the whole foundation and origine of things; its creative working cannot be perfected and sovereignly fulfilled or even find its true movement until it knows itself as an energy of the Divine Being and elevates and subtilises its action into a free channel for the outpourings of the superior Nature.

Mind in its turn, when it emerges, becomes dominant; it uses Life and Matter as means of its expression, a field for its own growth and sovereignty, and it begins to work as if it were the true reality and the creator even as it is the witness of existence. But Mind also is a limited and derivative power; it is an outcome of Overmind or it is here a luminous shadow thrown by the divine Supermind: it can only arrive at its own perfection by admitting the light of a larger knowledge; it must transform its own more ignorant, imperfect and conflicting powers and values into the divinely effective potencies and harmonious values of the supramental truth-consciousness.' (*The Life Divine* Vol. II. Chap. 16).

¹ III. 8. 7

² अन्नं बहु कुर्वीत । (III. 9)

³ Vide Brihat. Up. V. 12. 1, पूयति वा अन्नम् ऋते प्राणात्, Verily Matter decays without Life. Also Chhandogya Up. VI. 22. 3. जीवापेतं वाव किलेदं म्रियते, Verily, indeed, when life has left it, this body dies.

station and action and feeds upon it as a fire consuming its fuel. Similar is the interdependence between the Waters, the streams of conscious energy and the Life-Force which effectuates itself through them.

Emphasising the mutual relation of the worlds and the principles governing them the Upanishad points out, that the very Earth which is the fullest embodiment of the principle of *anna*, matter, is buoyed up, held in position by Ether, *Akāśa*, the vast extension permeated with *Life-Force*; but also this outspread, the expanse of Ether bases itself upon the pedestal of the Earth and feeds upon it.

*Verily, earth also is food and ether is the eater. Ether is established upon earth and earth is established upon ether.*¹

Each sustains the other.

*Food is established upon food.*²

*

*

All is the Divine, the Brahman. He confronts the awakened eye wherever it turns. His is the force that moves in the characteristic activities of Nature, animate and inanimate, and His the Presence that lends significance to every particle in creation. The aspirant should equip himself to receive Him on all the levels, in all the extensions of the Cosmic Manifestation. And as he seeks he shall realise; for Brahman reveals himself in the manner of the seeking. In the ancient language of the text :

Pursue Him as Mahas, thou shalt become Mighty; pursue Him as Mind, thou shalt become full of mind; pursue Him as adoration, thy desires shall bow down before thee; pursue Him as the Eternal, thou shalt become full of the Spirit. Pursue Him as the destruction of the Eternal that ranges abroad,

¹ पृथिवी वा अन्नम् । आकाशो अन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता ।

² अन्नम् अन्ने प्रतिष्ठितम् ।

*thou shalt get thy rivals and thy haters perish thick around thee and kin who loved thee not.*¹

He is everywhere, indeed! But in you also,—the scripture repeats:

*The Spirit who is here in man and the Spirit who is there in the Sun, lo, it is One Spirit and there is no other.*²

And he who has imbibed and realised this High Knowledge does not decay and wither away in death like other creatures in Ignorance. On the other hand,—proclaims the sacred text in one of the most memorable and inspired perorations in Indian spiritual literature—he attains a sublime liberation. When the time arrives for him to leave the terrestrial life, he withdraws from it in a masterly manner, passing in controlled steps from state to state, each perfected, within, during the life-time, till he arrives at his rightful destination of ineffable Ananda:

*He who has this knowledge, when he goes from the world having passed to the Self which is of food; having passed to the Self which is of Prana; having passed to the Self which is of Mind; having passed to the Self which is of Knowledge; having passed to the Self which is of Bliss....*³

In the utter beatitude that is now his natural state, he realises an untrammelled identity with Brahman in each of His varied statuses, the transcendent, the cosmic, the individual and

Lo, he ranges about the worlds, he eats what he will, and takes what shape he will and ever he sings the mighty Sama. Ho! Ho! Ho! I am food! I am food! I am food! I am the eater of food! I am the eater! I am the

¹ तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्म इत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः । (III. 10)

² स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।

³ स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य ।

*eater! I am he who makes the Scripture! I am he who makes! I am he who makes! I am the first born of the Law; before the gods were, I am, yea, at the very heart of immortality. He who gives me, verily, he preserves me for I being food, eat him that eats. I have conquered the whole world and possessed it, my light is as the sun in its glory!*¹

Thus he sings, who has the knowledge.

It is not to be concluded however that a complete identity with Brahman is possible *only* after the death of the physical body. It is possible to attain it here even when living. There are texts which describe the state of the liberated man while yet on earth: e.g. *the Song of Liberation*² in the very Upanishad we have now considered: or in the Gita³ where it speaks of the *Mukta* and his way of life: *brahmārpanam brahma haviṣṭ brahmāgnau brahmaṇā hutam; brahmaiva tena gantavyam brahmakarmasamāhṛitā*, Brahman is the giving, Brahman the oblation, by Brahman it is offered into the Brahman-fire, Brahman is that which is to be attained by Samadhi in Brahman-action.

M. P. PANDIT

¹ इमान् लोकान् कामाक्षी कामरूपी अनुसंचरन् । एतन् माम् गन्तुं आग्ने । हावेव । हावेव । हावेव । अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नदः । अहम् इत्येककृदहं इत्येककृत् । अहमस्मि प्रथमज्ञा ऋताज्य । पूर्वं देवेभ्यो अमृतस्य नाश्नायि । यो मा ददाति स इदेव मादेवाः । अहमन्नमदन्तमादेचि । अहं विद्मं भूवनमभ्यसवाश्म् । सुवर्णं ज्योतीः । (III. 10) य एवं वेद ॥ इत्युपनिषत् ॥

² I. 10

³ IV. 24

THE TEACHINGS OF THE MOTHER

IV

SINCERITY

WE have seen what the Mother means by aspiration. Another basic element of the spiritual way taught by her is sincerity, which she regards not only as a basic element, but as the leaven of all basic and essential elements of spiritual life. If there is one thing that can open all closed doors and lead straight to the highest spiritual achievements, it is sincerity; and if there is one thing without which no substantial progress can ever be made and nothing abiding achieved, it is sincerity. A sincere aspiration, a sincere faith, a sincere prayer, a sincere endeavour, can never go in vain. Whatever the difficulties of the path, however long and arduous the journey, however feeble and faltering the steps of the traveller, if there is sincerity in him, God's Grace will surely lead him on, firing his being, fortifying his will, and replenishing his failing strength and courage.

What is sincerity ? It is certainly not one of those simple copy-book maxims taught by ethical and religious teachers. The Mother gives it an infinitely extended and profound connotation. Viewed in her light, sincerity appears to be one of the signal conquests to be made in sadhana. It takes the sadhaka long years of unrelaxed labour to establish a complete or integral sincerity in his being. It is not enough for him to be sincere in his mind or in his heart in a general way; he has to be sincere in every fibre and movement of his mind, in every feeling and emotion of his heart. But even this is not enough. He has to be sincere in all the parts of his being that are conscious, and also in all those that are not yet conscious. All that is subconscious or unconscious in him has to be raised into the light of consciousness and rendered consciously sincere, fully and joyously open to the object of the soul's seeking. Nothing in him, not even a cell of his body, must remain complacently entrenched in darkness and inertly indifferent or averse to the central aspiration of his being. It is only when

THE TEACHINGS OF THE MOTHER

all the parts of his nature with all their numberless elements have become united with the soul in its aspiration for the Divine that he can be said to be sincere, integrally sincere. This integral sincerity is the sine qua non of the supramental transformation, which is the object of the Integral Yoga.

Speaking on sincerity, the Mother says :

“Sincerity is a most difficult thing to have, but it is also the most effective of things. If you have sincerity, you are sure of victory. But it must be true sincerity. Sincerity means that all the elements of your being, all its movements, each and every one, from the most spiritual to the most physical, from the inmost to the outermost, from the topmost to the bottommost, all parts, severally and wholly and equally, are turned to the Divine, they ask for nothing else than the Divine, they live for and by the Divine.”¹

“And it is not an easy thing. To be sincere in a part, to be sincere on the whole, to be sincere at moments is easy enough; everybody can have or achieve that much. It is within the capacity of any human being with normal goodwill to be sincere in his psychic movements, even if these are rare. But to be sincere in the very cells of your physical body is a still rarer achievement. To make the body cells so one-pointed that they too feel they cannot live but for the Divine and in and through the Divine. That is true sincerity and that you must have.”²

We can see at once that not only all common ideas or notions of sincerity have been overpassed, but that a new, unprecedented depth and comprehensiveness have been given to the concept of sincerity. “To make the body cells so one-pointed that they too feel they cannot live but for the Divine and in and through the Divine” is a conception almost staggering to the mind of the sadhaka who has just started on the path of the Integral Yoga. How to make the cells of the body sincere, the cells we are not conscious of ? But those who have advanced a little know full well that, however difficult it may be, the conversion of the cells and their global turning to the Divine is a crucial stage in the process of the integral self-surrender demanded by this Yoga. Sincerity can become complete and perfect only when there is nothing left in the being, nothing in any part or movement

¹ & ² *The Yoga of Sri Aurobindo*, Part VII, by Nolini Kanta Gupta.

of the nature that is averse to the Divine or inertly irresponsible to His Love and Light.

But how to achieve this sincerity ? It is a matter not of theory or intellectual understanding, but of a single-minded and persistent practice. It is a matter of constant self-observation, constant self-correction and constant and trustful reliance on the divine Grace. For, as we advance in sadhana, we find that there are moments when, in spite of our best efforts, we feel we cannot take the next step forward—somewhere in the being a shadow hides a twist or a snag, and our consciousness fails to perceive it. It is at such crucial moments that our sincerity is put to the test. If we are sincere, the divine Grace removes the shadow and exposes to our view whatever has to be cast out of our nature or converted to its spiritual equivalent. What is indispensable is an unsleeping vigilance and a tireless practice.

“First you must observe that there is not a day in your life, not an hour, not even a minute when you have not got to rectify or intensify your sincerity....You will always find moments in your everyday life when you try to deceive yourself. Almost automatically you bring forward reasons in favour of whatever you do....The real test of sincerity the very minimum of true sincerity lies here, in your reaction to a given situation, whether you can take automatically the right attitude and do exactly the thing to be done.”¹

This is only the rudimentary stage of sincerity. “...If you look into you with keener eyes, you will discover thousands of insincerities, more subtle, none the less seizable. Try to be sincere, occasions will multiply when you catch yourself insincere : you will know how difficult a thing it is.”² What one has to do is to persist in one’s efforts to make all the parts of one’s being sincere, not by coercion—sincerity cannot come by coercion—but by casting more and more light upon the parts that are obscure and turned away from the Divine. “Even when you think you are sincere, there may be movements which are not quite straight, behind which, if you probe unflinchingly, you will find lurking something undesirable. Look to the little movements, thoughts, sensations and impulses that crowd the margin

¹ *The Yoga of Sri Aurobindo*, Part VII by Nolini Kanta Gupta.

² *The Yoga of Sri Aurobindo*, Part VII by Nolini Kanta Gupta.

THE TEACHINGS OF THE MOTHER

of your daily life; how many of them are fired with an aspiration towards something higher ?”¹ These little movements—the little thoughts that flit across your mind, the little feelings and emotions that ripple in and out of your heart, the little sensations, the little, fitful impulses that flicker and fade out in a twinkling—betray the elements of your nature that are still insincere, still attached to the old ways of life and nature. A clear perception, a firm and detached observation and analysis of all yourself, and a silent but intent aspiration for more and more light in the consciousness are the best means of removing the obstacles to the establishment of sincerity in the whole being. The difficulty of the task need not be discouraging, for, the Mother says, none can be wholly sincere all at once; the process must needs be progressive. All that is asked for is that there must be a resolute and perspicacious central sincerity steadily spreading to all the parts of the being, and uncompromising in its rejection of all insincerities.

It often happens that when there is some persistent insincerity in the being, suffering comes in some form or other to make us painfully aware of it, and compel us to grub it out. “If you discover anything clutching sticking somewhere in the depths, you must be ready to pluck it out, wholly erase it and see that no mark of it is left behind. Yes, sometimes you repeat your mistakes. You repeat them till your suffering becomes too acute to bear and compels you to be sincere in spite of yourself as it were.” But this is “an arduous and tortuous way”, as the Mother says, this way of suffering. The sun-lit path of the psychic direction, the steady infiltration and permeation of the central sincerity is the better way, and much more speedily effective.

Sincerity makes it possible for the divine Grace to act directly and sovereignly. And when the Grace intervenes, it stimulates and accelerates the growth and infusion of sincerity in the whole being. Mountains of difficulties can be swept away in a trice by the Grace, which demands only one condition for its action—a sincere call and opening. “The Grace is equally for all. But each one receives it according to his sincerity. It does not depend on outward circumstances but on a sincere aspiration and openness.”²

What are the enemies of perfect sincerity ? “The greatest enemies of a perfect sincerity,” says the Mother, “are preferences (either mental, vital or physical) and preconceived ideas. It is these obstacles that must

¹ *The Yoga of Sri Aurobindo* Part VII by Nolini Kanta Gupta.

² *Words of the Mother*, 3rd Series.

be overcome.”¹ Our preferences may be mental, vital or physical. They are nothing but selective likings, derived from habitual fancies, desires, automatic attractions etc. They are basically irrational and arbitrary. Even our highest intellectual preferences are born of mental narrowness and conservatism. They preclude an unfettered approach to truth, a wide and equal reception of the touches of the world, and an impersonal, universal outlook. Our preconceived ideas are the constructions of our mental ignorance. They are no less arbitrary and irrational than our preferences, and stand stubbornly in the way of our being sincere to the Divine. They do not allow us to look at life in its entirety and indivisible unity, and accept the working of the divine Will within us and without in a tranquil spirit of faith and confidence. On the contrary, they induce us to challenge the divine working and doubt its wisdom. Cocksured of the correctness of our ideas and convictions, imprisoned in our preferences and prejudices, perpetually swaying between attractions and repulsions, we grope about in darkness for fragments of truth and catch only broken and distorted reflections of them. We are proud of our moral ideas and ideals. We want philosophy, religion, spirituality, all to conform to them. We never suspect that they are some of the worst barriers to our perception and reception of truth. How is sincerity possible in such a state of blinkered vision? So long as we expect the working of the infinite Force to conform to our puny, mental standards and respect our callow, pretentious principles, we cannot be sincere to the Divine. It is, therefore, essential that we pull down all our mental constructions, make a clean sweep of all our preferences and prejudices, break away from all attachments, expel all desires, oppose an unshakable equality to the insidious forces of attraction and repulsion, and learn to regard the world and all beings with the imperturbable calm of a wide, detached and impersonal consciousness, if we aspire to rise into the infinite freedom and all-comprehending knowledge of the divine existence. It is only in such serene, impersonal wideness that we can cultivate sincerity and call upon the Divine to liberate and transform our nature. Sincerity can develop only in the inner freedom and wideness of our being, and nothing can be so prejudicial to its growth as preferences and preconceived ideas—they cramp and stifle it.

It is our preferences and preconceived ideas again that make us complain of the conditions and circumstances of our life, if they do not happen to be

¹ *Words of the Mother*, 4th Series.

quite to our liking or convenience. To complain of the difficulties of life is a kind of insincerity. It implies want of faith and confidence in the Divine. It is a common experience in spiritual life that our greatest conquests and achievements are almost always wrung out of the worst difficulties and obstacles. To complain and grumble is to lapse into doubt and darkness, and become unsteady. But, instead, if we quietly offer our difficulties to the divine Force, which is the dynamic aspect of divine Love, it will turn them into blessings, and help us derive from them the knowledge and strength needed for the next step forward. Sincerity requires a constant inner reference of all our experiences, happy or painful, to the divine Mother, so that she may turn them to good account for our transformation. Sincerity imparts to us the inner perception that, whatever the appearances may be, it is the divine Love that arranges from behind all the events and circumstances of our life in such a way that each of them is meant to conduce to our progress, if only we know how to face them with faith and confidence. To complain, to grumble, to be impatient is always a sign of insincerity.

The Mother associates transparency with sincerity. She says that one who is sincere cannot but be transparent. "When some one comes to me and I look at him, I look into his eyes, straight into his eyes. If the person is sincere, that is to say, transparent, I enter into him through his eyes and I see his soul clearly. But when I look and see in his eyes a cloud, and then a screen or continuing farther I meet a wall or something very black and when I find I have to pass through all that and drill holes at places to go through, even so at the last minute I am not sure if I do not stand against a bronze wall that refuses all entry, then in such cases I do not find the soul, and the person I can declare to be not sincere. Literally, such a person is not transparent."¹ Sincerity abhors all camouflage and smoke-screen, and repels all tendency to dissimulation. It insists upon a perfect transparency of the whole being, and is the most powerful force for its harmonisation and integration. It calls forth the latent powers of our being and at the same time ensures the intervention of the divine Grace. "Sincere calls surely reach and receive an answer", says the Mother. "Those who are sincere, I can help and turn easily towards the Divine. But where there is insincerity I can do very little."²

I have dwelt at some length on sincerity, for it is essential to understand what the Mother means by it and why she attaches to it the greatest

¹ *The Yoga of Sri Aurobindo*, Part VIII, by Nolini Kanta Gupta.

² *Words of the Mother*, 4th Series.

importance. The Integral self-surrender that is demanded of the sadhaka of the Integral Yoga is impossible of achievement without an integral sincerity. And perfection in sincerity is victory itself, for, then, in the condition of perfect sincerity, it is the divine omnipotence that acts and achieves; and when the infinite divine Force acts freely and sovereignly in a nature rendered transparent and receptive, what is there that is impossible to it ?

“When I say that if you are sincere you are sure of victory, I mean that kind of sincerity, whole and undivided : the pure flame that burns like an offering, the intense joy of existing for the Divine alone where nothing else exists, nothing has any meaning or reason for existence but in the Divine. Nothing has value or interest if it is not this call, this aspiration, this opening to the supreme Truth; all this that we call the Divine. You must serve the only reason for which the universe exists : take it away, all disappears.”¹

RISHABHCHAND

(To be continued.)

¹ *The Yoga of Sri Aurobindo*, Part VII, by Nolini Kanta Gupta.

SAINTHOOD AND SEERHOOD

MANY have been the ideals of 'the great man' and 'the leader', which different cultural epochs have raised before man's eyes. The hero of the Vedic and the Upanishadic times was the Rishi. He was the seer, one possessed of the power of spiritual seeing, of intuitive knowing, of suprarational cognition. Just as the ordinary man seeks to live by his reason, organise his environment by thought, so did the Rishi attempt to live and organise life by the light of intuition. In place of the rational power of the mind, the intuitive knowing of the soul was his principal guidance, his chief reliance. He did not renounce the world. Even when he lived in the forest, he could have been a married man and he definitely cared to possess lots of cows. His attitude towards the world was one of acceptance. In his Ashram he discovered the foundations of life, on which he sought to create the society around him and we today recognise that the original and surest foundations of our Indian cultural life were laid down by those Rishis of yore.

Later on, when popular religions arose the ideal man and the leader that was raised up was the saint. In the latter-day Hinduism, in Buddhism, in Christianity, in Islam, the ideal man is the saint. He is essentially a holy person, a man of prayer and worship, of love and compassion. But he gives up the world, he is not of this world even when he lives and works in it. His attitude towards it is one of non-acceptance, it is at best a stage of preparation for the hereafter. The sense of sin too is quite keen in him. He is perhaps born of moral conflict and is a representative of the moral struggle. He has fought and won a moral battle and thus become a saint. And when he does so he realises God and soul too. He then awakens to the spiritual realities of life. But these realities, for him, arise out of and stand against the background of popular religion, which means that whole system of life which seeks to lift the common mass of mankind through different observances and practices towards spiritual living. The result is that his spiritual realisations are, as it were, conditioned by this fact. A saint is not a scientific explorer of the spiritual realms, nor an artistic creator of life. He is a holy man, seeking and doing the will of God, carrying the burden of his fellowmen and trying to alleviate it by his entire energy of will and devotion.

The age of science has powerfully influenced modern life. Apart from the technological changes, it has contributed a new motivation to life, which now strongly determines the mentality of the race. It is that of dispassionate observation and truth. It appears that this new motivation of our mentality has struck a fairly deep root and that it will affect the future developments of human culture. Popular religions have so far, on the whole, fought a defensive and, therefore, a losing battle against science and its rising spirit. But science has led to certain crises of its own, which has turned men's mind increasingly to religion. This new interest in religion, however, has a quality of its own. It is an interest in the psychological truths of religion, in its spiritual processes, in its power to integrate and fulfil human personality.

The various positive religions have not yet duly awakened to this new development of the religious interest, but it appears that they are being influenced and guided by it more and more. In consequence one might say, a new religion, a religion of spiritual life, is slowly taking shape. In it all the positive religions are sympathetically comprehended, as valuable contributions. But the emphasis is on their inner experiential parts, the spiritual processes, and not on the external ceremonial observances or even the credal parts. When the positive religions can recognise the great creation of religious life, which has incipiently started, they will be able to cooperate with it more and more and then a new cultural era will perhaps be ushered in. Scientific rationalism will then tend to rise to the level of spiritual intuitionism. The diverse religions of today will then, as it were, be reborn, incorporating into themselves the scientific spirit of dispassionate observation and truth, into a unified seeking for the spiritual Reality. That is the way that science might influence religion and that is also the way how it might itself get modified by religion. If the trend for such a growth in human culture is today noticeable and its development warranted by the circumstances and conditions of contemporary life, then it is not too much to say that the saint of the great days of popular religions will, in the coming time, become the scientist of spiritual truth and reality, the seer of the Vedic age reborn with the additional enrichment of science and the rest of modern experience.

(Contributed to a Symposium on 'Saints')

INDRA SEN

“PARAVATA” IN THE RIG VEDA

THIS word has not been consistently rendered by Sayana. He has given the meaning “Dūra Deshāt”—in general and has varied this “Dūra Desh” from earthly distances to the distance from the Sun to the Earth, or from the clouds to the earth. He has even accepted the distance as “Dyulokāt” “from the heavenly plane”. (I.35.3). The word does not merely mean “Very far” or “from a very great distance” in the physical sense only. Parāvata signifies a plane of being or consciousness above the ordinary. So, that, it stands for something that is very “High”, “Something Supreme” than which nothing can be higher. It also thus stands for the “Beyond”. But this “Beyond” is not something merely aloof—it is something with which the human being and the Gods can and do connect themselves. In fact the lower levels of being derive their substance and sustenance from this ‘supreme’ or the “Beyond”.

This word like “Parmè Vyoman” retains its spiritual significance in the Upanishads and in later philosophical literature. The sense “very far” would symbolically indicate “levels or planes of consciousness far from, or far above the ordinary human consciousness”.

There is another similar form Pārāvātā : which is also used in the Veda. Sayana in his commentary explains it as “Pārāvātā Dura Dishāt”. V.52.11 and then adds “Anatarikshāt”.

In VI.61.2 The word used is “Pārāvātāghni” for Saraswati. Sayana explains : Pārāvarè Pārārvārchi tirè—and then quotes Yaska Pārāvātāghni —“Pārāvāraghātinim” (Ni.2.24) which can only mean “one who kills or destroys the Pārāvāra”.

But Sayana goes beyond comprehension when he explains “Pārāvatham” in VII.100.6. He says : “Pārāvāt Nāmaksya Kasyachitchhatroho” “Dhanam”.

So Pārāvat becomes an enemy of Indra whose wealth he has to “open” and give it to Sharabha !

My contention is that these inconsistency in the interpretation of “Parāvat” and Pārāvat are not indispensable, that it is possible to adopt a grammatically justifiable sense which is accepted by later Sanskrit language and retained. That sense is “The Beyond”—“the Highest”—“the Supreme” indicating higher than human consciousness.

Sayana’s meaning of “far country” or “a distant place” does not hold on the basis of internal evidence of the Vedic hymns : Take V.53.8 a hymn to the Maruts, the storm—Gods—by Shyāvāshwa Ātreya.

“ā Yāt marutah divah ā antarikshāt amāt uta mā ava Sthāta parāvatah” It is clear from the rik that the Seer distinguishes between the three Divah, Antariksha and Parāvata.

“Come O Marut, from the heaven or from the Antariksha or from your home¹ ; do not abide in the Parāvata—the supreme Beyond”.

Even if one takes the sense that Divah, and “Antariksha” are the Beyond—“Parāvata” even then it establishes the distinction between the three and also the psychological nature of the “Beyond”.

This is supported by evidence from other hymns. For example, III. 40. (8 and 9). In this Rik addressed to Indra a contrast is indicated between “Arvāvata” and Parāvata. Sayana takes the usual sense “from near” and “from far”. He adds a grammatical rule परावतः । उपसर्गच्छिंदसि इति वतिः । i.e. वत्, vat,—in Veda carries the sense of a verb “from Beyond.”

“O Killer of Vrita, come to us from proximity or from the Beyond ;” and then in III.40.9. the seer says—“Thou art being invoked, O Indra, in the region between the Beyond and the Below”. Here the rendering ‘Arvāvata’ must be in opposition to Parāvata. Parāvata is the Supreme, Beyond, the Highest, then Arvāvata must be the lowest one, the subconscious, the unconscious plane of being. The Seer is calling Indra

¹ *Amāt*. Sayana explains in two ways Strength or force : “Balam” as in IX. 97.8; VIII. 12. 24; V. 59. 2; He also makes it mean “Home” “Griha” as in I. 124. 12, II. 38.6. In case the first sense is accepted it would be “by your force”.

in the Antarā in the region between the two i.e. the human consciousness.

In III.37.11 three regions are mentioned : Arvāvata, Parāvata and Ou-loka. Sayana renders "Ou-loka" as *uttamo lokah* : "the highest plane".

"Come to us, O Powerful one, from the lowest or from the highest (region) : O Bearer of the thunderbolt, Indra, come from that plane of thine, the highest region". Indra, being a universal God, Master of the Higher Mind, can come from below or from Beyond—or he can come from the highest plane which is his.

In I.116.9 the word "Parāvataṃ" is split up in the Padapatha into "Parā" and "Avatam". Sayana gives the sense of "well" to "Avatam" "*Kupanam etat*". This "well" is peculiar ; it is *Utchhābudhnam* "Its foundation is high up and it is "*Jihmabāram* "with an oblique or crooked (or hidden because deceitful) door". This well is *Parā*—"high up". So the water oozed or trickled "*Ksharan*", but "*Na pāyanāya*"—"it was not for drinking"—i.e., could not be drunk by Gotama who was thirsting for a thousand gifts or delights" *Rāyè*) *Rayi* or *Rayè* stands for happiness in the Veda. [Even in the Upanishad the sense continues : compare *Isha* : "*Agnenaya Supathā Rāyè Asmān*".

If *Parāvata* is taken as one word meaning the Supreme or the Beyond even without introducing the idea of the well, the word *Parāvata* can indicate the ocean or waters. From there the life-sustaining waters trickle but are not utilisable for satisfying thirst of the human being. Even the "well" fashioned by the Ashwins indicates that the source of all delight (*Rayi*) is above. Its basis or foundation is not below, or lower down, but high up. It is like the famous *Ashwattha* (*Pipala*) tree that represents the Cosmos in later Indian Philosophy and Yogic literature, whose root is high up "*Urdhwa Mulam*" and whose branches project downwards "*adhah Shākhām*" (*Gita*).

These hymns show *Parāvata* as a plane Beyond, the supreme and even the Highest plane, and the Gods are called, evoked to come from there. It also can and does act on the human being. In I. 73.6 we have *Parasharas'* hymn to *Agni* "*Ritasya hi Dhenavah Vavashānāha Smat Udhni Pipayanta*

Dyubhaktaha Parāvatah Sumatim bhikshamaṇaha vi Sindhavah Samayā Sasruh Adrim”.

ऋतस्य हि धेनवः वावशानाः स्मत् ऊर्ध्वी पीपयंत द्युभक्ताः

परावतः सुमतिं भिक्षमाणाः वि सिन्धवः समया ससृुः अद्रिम् ।

आ दिवः याति सविता परावतः अप विश्वा दुरिता बाधमानः ।

The translation is :—“The milch-cows of the Truth, enjoyed in heaven¹, full-uddered, desiring us, have fed us with their milk : praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.”
Sri Aurobindo.

The Rivers “praying for right thinking from the Beyond”—shows that the Beyond acts on the Rivers, i.e. currents of consciousness. Thus the “cows of Truth”, and Rivers “praying for right-thinking” shows the sense to be symbolic.

Take I. 35.3, a hymn to Savitā, the Sun-God. The Second line runs —“ā divah yāti savitā parāvatah apa Vishwā duritā bādhamānah”. “The God Savitā comes from the Beyond obstructing—(destroying) all wrong-goings”.

The connection here is clear between the coming of the Sun of the Truth from Beyond, from the region of the supreme, and the elimination of wrong movements, the movements of ignorance, those which are called Sin.

Sayana as usual has his patent “from far region” and he adds “Dyulokāt” “from heaven”.

In III. 9.5 Mātariśwā leads Agni—Fire, from the Beyond for the Gods—

“As if one who of himself has sped away, and utterly disappeared this Fire, Life growing in the Mother, led from the Beyond for the Gods,
“churned out on every side”

“Sasruvānsam” iva—like one who speeds or moves, “Tmanā”. of himself; Agnim—To Agni; ittha, utterly; Tirohitam, disappeared, enam him; ā nayan—led; mātariśwā—one who grows or sleeps in the Mother, the Life-force; Parāvatah from the Beyond; Devébhyah—for the Gods; mathitam, Churned out; Pari—from all sides.

In I. 34.4 the word is used with reference to the Ashwins. The whole

¹ or, shared by heaven.

Sukta speaks of “trifold” (trihi) things to be done. In this Rik also “trihi” and “tisrah” occurs.

“Ye Lords of the journey, Lords of the chariot, from three (planes) of the Beyond come as the wind (vital-breath); like the self that comes to the bodies.”

Here there is an indication that the Beyond has several levels or planes of itself. Here three planes or three Beyonds are mentioned. It can refer to the three principle of Infinite supernal—Sat, Chit and Ananda though there is no open mention in the hymn.

In I. 39.1, a hymn to the Maruts—the storm—Gods, the indication of the action from the “Parāvata, the Beyond, is available.

“O Maruts, O Shakers of the world, when you really throw forth your force (of conception or idea) from the Beyond like the pure brilliant light (radiance).”

The Maruts throw the force which they bring from the Beyond downwards into men like the light which is projected down towards the earth from the Sun.

In I. 47.7 The Ashwins are invoked to come from wherever they may be. The Rik says :

“O Lords of the journey, if you are in the Beyond or, above the overwhelming plane (Turvashè) from there by the easily turning chariot come to us, along with the rays of the Sun”.

The Gods abide in the Parāvata, the Beyond—the plane of Infinity, the Paramé Vyoman, the supreme ether of consciousness. They descend to the human consciousness from there.

In I. 48.7 the Goddess Ushā, is invoked. She is called in I. 48. 2. “Ashwa Vati” “full of Horses”, “Gomati”—“full of cows” i.e. full of vital energies and Rays of Light.” “Sunritā irayanti”, “She who impels the happy Truths”. Then again in I. 48.12 the seer prays : “hold in us, O Ushā, the plenitude—(Vājam), full of the Ray-Cows and full of the Horse-energies desirable and full of hero-power.”

The Rik can be translated as :

“Ushā Yokes her hundred (chariots) from the Beyond, above the path of rising of the Sun; this blissful Ushā in her chariots goes specially towards human beings.”

In I. 112. 13 the reference is to the Ashwins "Those powers of yours by which you go round the Sun in the Beyond—(by them come to us)."

The Ashwins, the Lords of bliss, go round the Sun of Truth in the Beyond, as other Gods also do the same on the level of the Truth. It is Truth that is the source powers of the Gods.

In VIII. 12.17 Indra is invoked in this manner :

"O Shakra, O Powerful (Indra), even though thou drinkest (of the Soma) in the ocean, the Beyond¹ yet do thou take delight in the Soma pressed out by us in cool streams."

In VIII. 32.12 Indra who has seen the nourishing Cows is invoked to come from three planes of the Beyond "Tisrah Parāvatah" indicating the three supernals beyond the Mind, Sat, Chit and Ananda—though they are not named in the Rik.

In IX. 39.5 the contrast is between 'Parāvata' and "Arvāvata". The first indicating the Beyond, the second representing the Nether regions, or the subconscious.

In IX. 44.2 the seer speaks of Soma as "Matijushtah"—"pleased by our mentalising" and "Dhiyāhitah"—"founded in our thoughts". This Soma is being led in the Beyond (on the Beyond)—"Parāvati Hinvé".

IX. 65.22 speaks of three sources of Soma : "Parāvati", Arāvati and "Sharyanāvati". It is interesting to find in Sayana himself a clue that might give the symbolic sense of "Sharyanāvati".

Usually, it is supposed to be a hilly place near Kurukshetra, where the Soma plant was found in plenty. In explaining Sharyāṇi Sayana says Hinsitavyāṇi Yadvā hantavyāṇi rakshāṇsi" (IX. 68.2) The sense if extended to "Sharyanāvat" would mean "those that deserve to be killed". Soma, the wine of divine ecstasy can flow from the killing of undivine forces also. Soma can flow from the Beyond, Parāvati, from the Below—the subconscious and from the destruction of those that ought to be killed, (the undivine powers).

In IX. 68.6 and IX. 111.2 the reference to "Parāvata" clearly supports the symbolic meaning already given : Soma is said to come and fill up the Vessels from the Beyond; and like the Saman Chant coming from the Beyond.

¹ or "ocean of the Beyond".

In I.128.2. A hymn to Agni, the reference to Agni being brought from the Beyond by Mātarishwā, the wind-God is clear. "I serve the Fire, that makes effective the sacrifice, by the path of the Truth, by obeisance and by offering (or by obeisance with offerings)—offerings that extend the God-heads (in us); he does not diminish in his acceptance of¹ our strength (vigour) by his splendour, he, the God, whom Mātarishwā (the wind-God) from the Beyond, made to shine for man,—made to shine from the Beyond."

VI. 61.2. The word "Pārāvataḡni" used as an adjective of Saraswati—the River or stream of inspiration, means that Saraswati kills the Beyond. This is in the sense that she brings the currents of inspiration from the Beyond and makes them available to men. Thus She brings the Beyond into the region of experience of men. The Beyond then ceases to be the Beyond for him.

References : I. 34.7; I. 36.18; I. 39.1; I. 47.7; I. 73.6; I. 92.3; I. 112.13; I. 116.9; I. 119.8; 130.9; I. 128.2; III. 9.5; III. 37.11; III. 40.8 & 9; V. 53. 8; VIII. 12.14; VIII. 32.22; IX. 37.5; IX. 44.2; IX. 65.22; IX. 68.6; IX. 111.2.

A. B. PURANI

¹ or tenderness or grace.

THE LIFE DIVINE

(An Outline)

Vol. II—Chapter VIII

MEMORY, SELF-CONSCIOUSNESS AND THE IGNORANCE

TURNING to man's present consciousness of a partial self-awareness, it would seem that memory plays an important role in man's mental development. For memory links together our experiences and relates them to one and the same individual. But memory rests on the process and succession of Time, and the real truth of things lies behind this process, in a Consciousness of which memory is but a process and utility. Memory is one of the many powers of Mind; and Mind is the action in us of what is behind, a Consciousness-Force.

We begin with memory as a function of mind, in order to consider the nature of the Ignorance in which we dwell. There is, first, the memory of self, our conscious-being in relation to Time. Memory can only discern the moment of the present and the experiences of the past. It cannot discern the future and even along the past it is limited to a certain point in the individual's mental development.

The important fact of memory is that it has the sense of a persistent continuity either of an endless past or of experiences from a higher or deeper plane of our being. At the same time we see that our actual experience relates to the present, and the past is largely a mental phenomenon; hence this sense of continuity may be only a mental idea or even a hallucination. And even if there is an eternity of the universe, or of what is beyond, the mind may falsely transfer this eternity to our own conscious being, thus giving the impression of persistence.

In order to settle on the truth in these speculations we must look beyond the experience of the surface mind and its attachment to a momentary

present. We have to see how far our faith in our immortality, beyond the physical dissolution, is a reality.

Ordinarily we conceive of eternity only as a succession of moments in eternal Time. But how do we know that an eternal Time exists? Or perhaps eternal existence is merely an indivisible flow measured out by successions of experiences. An eternal Existence must be beyond Time itself; in the timeless. But the knowledge of the timeless is beyond Mind, it is a supramental knowledge.

We thus see that the very nature of our mind is Ignorance; that is, a limited knowledge of the present and memory of the past, conditioned by a temporal and successive view of experiences. Ordinarily the Mind can only seize a small segment of Time, and hence it is even more ignorant of the time-transcending eternity.

But there is a power of self-knowledge beyond the Mind. What then is the relation between these two powers: the Knowledge and the Ignorance? It is the Knowledge that knows its timeless self and sees Time within itself; while the Ignorance is a partial and superficial action of the same Knowledge which sees itself only in Time.

We cannot say that the superconscious is blind to the temporal existence; but rather that there is one conscious existence with a double phase of consciousness. One is partly conscient in mind; the other superconscious. The former is a knowledge in Time; the latter is timeless.

The Upanishads speak of the Absolute contained in both the Knowledge and the Ignorance as the way to immortality. The complete knowledge is transcendent and is the origin of the temporal universe. The Ignorance is divided in its knowledge, dwelling in the moment and the divisions of Space. It is the Ignorance because the knowledge of unity has been put behind it, and it cannot know itself or the world completely. At the other pole of existence, where we are conscious only of the featureless Absolute, and made to ignore the manifestation, it is also another kind of blindness. For the divine consciousness embraces both the immutable One and the mutable Many.

Mind in its passage through Time, depends on Memory. But memory is not a true substitute for the direct integral or global perception. Mind only has the direct consciousness of self in the moment of the present. Memory, imagination and thought make up for the deficiency in the sense perception of the immediate field of space. But all these, in comparison with the direct consciousness of self, are indirect channels of knowing.

THE ADVENT

Mind therefore comes to regard all these channels as illusory or erroneous, and seeks only the timeless repose of the Eternal.

Behind the surface action of mind there is a stable consciousness where there is no division between the present, and the past and future. We can become aware of this consciousness when the activities of mind fall silent. It is in this immobility of the self that we come to regard the sole reality as both timeless and actionless. But the real self is capable of both the mobility in Time and the immobility at the base of time. This is the supreme Soul as self and lord of all existence.

Regarding mind and memory from the point of view of self-experience, instead of self-consciousness, we get a clearer picture of the Ignorance. It is the soul that supports the action of mind on an immobile self-consciousness, and while embracing all things, dwells in the mind's movements. The surface mind, unaware of the essential self, is aware only of the future, grasping the present and storing it as memory. This is but a fleeting and uncertain knowledge. But the supramental knowledge is stable and eternal.

Time is the sum of conscious existence turned into action. In man, experience is stored as knowledge and expressed as action—mental, vital and physical. The surface being is the active being in us, restricted by the moments of Time. All that is kept back in the unknown is subject to a continual reconquest of what the being seems to have lost.

CHAPTER IX

MEMORY, EGO AND SELF-EXPERIENCE

The mental being, by direct self-consciousness, becomes aware of its eternal soul-substance, the self behind the ego. This inner soul or self is unaffected by the mental distinctions of time or space. Ordinarily our language expresses the relations of the surface consciousness to the environment. But when we detach ourselves from these relations we see that the self does not in any way change by these outward changes. It is featureless and relationless.

The Timeless Self can freely regard Time as a thing reflected in it and as the cause or the subjective field of a changing experience. While the surface consciousness is constantly adding to its experience by which

it becomes modified, the deeper self supports this mutation and remains itself unmodified. Living only on the surface we cannot think apart from this mutability. The self then is but a stream of idea and experience. We thus experience only a flux without a real whole, a transitoriness in which Time is the only real existence.

This surface consciousness, a constant shifting of Time-point, is a subjective phenomenon. It is conscious of changes more closely round itself. But these impressions also affect the mental consciousness. From this point of view the change of circumstance, the stream of the cosmic movement, appears as causality. The Mind has, therefore, an indirect mutable self-experience which it divides into two parts; one subjective of the personality, and the other objective of an ever-changing environment. Yet even the latter is formed of subjective impressions.

Memory plays an important part in linking together past and present experiences into a continuity. Yet memory is only a mediator between the sense-mind and the co-ordinating intelligence.

There are four elements in the mental functioning,—object, act, occasion and subject. Two of these are, the object of mental consciousness, which may be an emotion, impulse, sensation or perception; and the act of mental consciousness, which may be either a becoming of a mental movement, or an observation of it in detachment. By detachment we perceive ourselves and hence can control our becoming.

Yet there is only here a partial detachment, of the act from the object; since the mental person and action are involved in each other. One is not aware of oneself apart from the becoming. But it is possible to detach the mental person from the act. One becomes then aware of the ego, and finally of the witness self which experiences both the succession of movements and his own being in that succession. Or in other words, one is the immutable Self and simultaneously the Self in the succession of Time.

There are not, however, two selves, but one conscious being. The succession of changing movements increase or diminish the being, but do not change it. There is an immutable being or energy, and at the same time there is a becoming or real phenomenon of that being. This latter appears to us indirectly through sense-perception. Similarly the Self is both immutable, and manifest to the mind-sense in mutable becomings.

It is this succession of experiences and our indirect perception that bring in the device of Memory. Our present divided mentality cannot grasp the whole of experiences. In the immediate experience or act of

perception Memory does not enter. Memory comes in when experiences are related to the successions of Time. Thus recurrence of an emotion may come through memory of a past occasion. The past in us is subliminal and has to be brought to the surface consciousness by the thought-mind, which we call memory; just as the thought-mind may bring in things not within the field of our experience, which we call imagination.

Memory is only necessary because our consciousness is divided and has to run from moment to moment. But the movement in time is not divided as our consciousness is. This is because our consciousness is bound by the limited movement of the Ignorance. Similarly all substance of being in Space is not divided, except by the observing consciousness which sees only parts. There is an arrangement of things in Space and Time, but no real division except to our ignorance. Memory is one of the various devices of the mind-consciousness for connecting up the divisions.

The inner movement, a continuous stream, is not constituted by force of memory, but is a movement of conscious-force of the being. Memory merely prolongs the movement through the thinking mind. The repetition of occasion and result that occurs in the fluid energy of mind is similar to the mechanical repetition of movements in the energy of the material world. It is not memory, but the law of repetition in the action of the waves of conscious-force. Memory is really the device for linking together these movements in the succession of Time with the witnessing Mind. It is a great factor—but not the only one—by which the mental being develops conscious knowledge of itself in its becomings. It is a process of the evolution.

The ego-sense is also a device of the mental Ignorance, by which the mental being becomes aware of himself. The ego-sense is not built by memory but is a concentrated centre of action of the mind-sense. The ego-memory reinforces this centre in its action. In man there is in addition a co-ordinating mind which arrives at a primary self-consciousness, a distinct idea of an ego that feels, remembers and thinks. The awareness of a persistent personality comes in with this co-ordinating intelligence. The reason in man is the overt form of this co-ordinating power, which is also present in the universal conscious-force.

We can see that mind-sense is the true basis of our awareness and that memory is but the thread on which experiences are strung. This is clear if we consider the cases of dissociation of personality and dissociation of memory, as well as sudden changes in our whole mental awareness. It is

THE LIFE DIVINE

the co-ordinating faculty that relates all experiences to a central 'I' which is persistent.

The ego-sense is only the first basis for the development of real self-knowledge in man. Evolving from inconscience to self-conscience the mind eventually becomes aware of a central "I". We experience the "I" to be part of the world-movement or becoming, and we see it also as other than becoming, an unchanging entity. But reason, taking a one-sided view, fixes itself either on the becoming as the sole reality, or on self-experience as the only eternal reality.

Such separative knowledge is, however, imperfect. It springs from the ego-sense and is superficial. It is narrowed and limited merely to individual experience. Hence it cannot know the true relation between being and becoming; it rejects one or the other as unreal. These two sides of existence appear as unreconciled antagonists so long as there is only a partial knowledge. Only an integral knowledge can present the whole Truth.

Our surface existence is fixed in the Ignorance; we have to go within ourselves to gain the inner and greater knowledge. When the outer mental and vital activities are quieted we become aware of the immobile self deep within us. The surface memory and imagination are only fragmentary and selective. There is a wider and larger receptivity in the subliminal memory, and in the subliminal mind, life-energy and subtle-physical substance. And behind the subliminal is the psychic entity which is the true support and centre of our individuality, not the ego. To see our whole self and nature is the true basis of knowledge.

CHAPTER X

KNOWLEDGE BY IDENTITY AND SEPARATIVE KNOWLEDGE

Our surface cognition derives from a fourfold order of knowledge. The original is a knowledge by identity; second is knowledge by intimate direct contact; third, knowledge by separation, supported by direct contact; and fourth, complete separative knowledge which depends on indirect contact.

In the surface mind, knowledge by identity appears purely as awareness of our own essential existence, our pure being. In the movements of our

subjective consciousness there is only partial identity, even in an absorbing passion or thought. Here there is more of intimate direct contact.

We are free either to identify ourselves with or detach ourselves from the becomings. By an inner detachment we can free ourselves from the control of the mind nature or vital nature. Here there is a double knowledge: one intimate, by identity; the other detached, with a power of control. This latter prevents our self of being from losing itself in the becoming. It is difficult, however, in our present divided consciousness, subject to the vital impulses, to plunge into the becoming and yet remain the observer and controller. Nevertheless a sort of balance is possible, where the self of thought observes and the self of life allows itself to be carried in the movements of Nature. Here we have the first separative knowledge which is still linked with and dependent on identity and direct contact.

In thought separative knowledge is more difficult, since the thinker is ordinarily carried in the thought current and identified with it. He can only observe his thoughts in retrospect. The thinker can, however, acquire the faculty of stepping back from the mental energy. We can thus watch our thoughts and judge them. Here there is the double movement of both separation and direct contact. In our reason the separative attitude is predominant; whereas in our dynamic mind the intimate method predominates. In the knowledge of our subjective being the separative and the intimate ways alternate. Though incomplete, this gives a certain intimacy and directness to subjective knowledge; our knowledge of the world is more indirect, since we have to use the instrumentation of sense.

Our cognition of external things is based completely on a separative knowledge. There is ordinarily no identification between ourselves and objects or even with other men. Direct contact between one consciousness and another is also absent. The only contact is through the senses which give but an imperfect image of things. This instrumentation is aided by a sense-mind intuition which equates the image with the object. There is also a vital intuition which gives a living contact, and a perceptive intuition which forms the right idea of the object. Reason then intervenes to complete the interpretation of the image. This latter is necessary because intuition is as yet working on an imperfect image and not the direct contact of consciousness.

Because of this incompleteness of our world-knowledge, starting from an imperfect sense image, other means have to be brought in apart from reason: imagination, speculation, measurement and the "scientific method."

Yet the results still remain half-certain generalisations. What is lacking is true self-knowledge.

Thus our surface knowledge is very limited, a mixed knowledge-ignorance. Even the knowledge of ourselves is incomplete, since it is restricted to our surface being. We do not know the source of our thought, nor the nature of our mind, nor the cause and end of our being, without the true self-knowledge and world-knowledge.

The reason for this limitation is that we are restricted only to our surface consciousness. The ego-individuality has shut off our deeper and inner self. At first we can only see dimly into our inner self. The ego acts as a defence against the cosmic infinite, so that an individual centre may be built up, restricted at first, but later it can be exposed into the wider cosmic existence. Even in the ego limitation, therefore, there must be the communication with the outer world, what appears to be the not-self. In this stage the senses act as intermediary; but its knowledge is objective, superficial and partial. Even so, world currents of thought, vital impacts and other forces penetrate the ego wall. Thus the knowledge of the outer world and universal Nature is restricted and at the same time made indirect and obscure by this wall of defence.

The wall acts both as a prison and a fortification. The individual becomes a transitory or provisional instrument in the nature of the Ignorance. As the limited ego opens to the greater inner existence so we become aware of the not-self also as the self. When we extend beyond the ego-consciousness we arrive at a knowledge by direct contact and ultimately to a knowledge by identity.

By inward self-finding we reach cosmic self-finding. What we are outside is conditioned by what is within; but the use made of the inner powers is limited by the outer nature. We have to see how both must play a part in our actions.

Our surface-consciousness is partial, but even of this we know only a portion—a sum of sections. There is also the distorting action of the vital-being which seeks self-affirmation rather than self-knowledge. The vital ego may tend either towards assertion or self-depreciation. There is also an element of self-deception, its acting a part, which helps to maintain the self-ignorance.

There is a larger, inner mental being, as well as a larger inner vital being, and also a subtle-physical being. There we can observe the source of our thoughts, motives and energies. On the surface there is a mixture

and confusion, out of which the reason tries to impose an order. It is only within that we can see the separate sources and composing elements in a clear light. We see that the contradictions naturally result from mutually discordant tendencies of our mental, vital and physical parts and the clash of different personalities behind these differing tendencies. There is a central psychic entity within us which can harmonise these divergencies. We have to avoid the entry of the vital-ego motive in this endeavour. In the inner or subliminal being we see what rises from within and what from outside and thus can exercise a choice and selection, and in this way harmonisation of our life becomes possible.

The inner being's knowledge has a more direct instrumentation and hence a greater clarity of vision. Knowledge by identity deepens to a direct intrinsic awareness of the whole mental being and life being and their movements. But along with this intimacy of knowledge there can be also a detached observation of the action of the nature. This double status of knowledge acts so that we see with complete detachment, and also with a direct sight, a clearer mental vision and more accurate mental feeling, a vision which can command and control the whole nature. A strong psychic and mental part can master the vital; while a strong vital, on the other hand, may diminish discrimination. For the subliminal is still a mixture of Knowledge and Ignorance, in contact with the greater powers of both.

But the subliminal being has also a direct contact with the world, unlike the surface mind. The subliminal mind has subtle senses which can present to the consciousness the vibration of things beyond the physical senses. It gives us the powers of telepathy and clairvoyance; but for the most part its images and sounds are symbolical rather than actual. The subliminal sense can also be misleading if the surface mind cannot read the symbols. An inner power of intuition and discrimination are needed to judge these inner experiences rightly.

More important, the subliminal can enter into direct contact with other objects or other consciousnesses by a direct mental vision and feeling into things. It is thus that the inner being achieves immediate knowledge of persons or objects and even of intangible energies. In the outer mentality this direct awareness is only a rare phenomenon. What we study under the name of "psychic phenomena" are only things which come to the surface mind from the subliminal being. But they cannot be studied completely from the viewpoint of the surface mind. We have to open up the wall be-

tween the outer mind and the inner consciousness, or at least enter into the latter in order that it may become a part of our active nature.

The surface mind cannot even have direct knowledge of another being similar to ourselves. We can only build up a general knowledge with the aid of outer signs, and the application of our own inner experience. But this is incomplete knowledge and often erroneous. Individuals therefore ordinarily live as strangers to each other. In the subliminal consciousness it is possible, however, to become directly aware of thoughts and feeling around us. We thus become conscious of the subtle interchange between all who live and meet together. We learn thus to guide and direct the impact and consequence of these movements. Our action on others becomes more conscious, luminous and helpful, resulting in an inner understanding and union.

Also we have to know the nature and source of the impersonal forces of the world, not only knowing their results and visible action. This insight we can gain through our opening to the subliminal inner consciousness, which can give us a direct contact and also a sense of distant happenings and future events. But even knowledge through the subliminal being is not complete; it is still a mixture of knowledge and ignorance. Although more intimate than surface knowledge it yet acts by knowledge through direct contact and not by knowledge by identity. For this latter we have to go deeper, to the psychic being which supports the individual life and body. At present the action of our soul-personality is both limited and veiled in us. The soul in us is not yet master of the mental, vital and physical instruments. Only when we contact the psychic entity through the subliminal parts of our being, can its powerful influence become a dominant factor in giving us the true and luminous perception and discernment. This is the real turning-point towards an integral knowledge.

We have to see beyond this functioning of the subliminal cognition what is its character and relation to true knowledge. Firstly, it is knowledge by direct contact of consciousness. Although behind it is a knowledge by identity, it has here turned into a separative awareness. Contact is necessary so that the secret identity of subject and object may come together to awaken the dormant knowledge of the other self outside. This occurs more directly in the subliminal, from which it arises to the surface mind as something remembered. On the surface, knowledge is represented as objective actuality. The surface mind contacts the outer world through the senses, but it only thus reaches the surface of things. At the same time it is unable

to see what is within its deeper self, so it accepts the external object as the cause of its knowledge. This is the objective process of our mental knowing, which has really arisen through an inner response to an inner knowledge of the object. Because there is a double veil—one between our inner self and surface self, and the other between our surface self and the object—there is only an imperfect representation on the surface.

This hidden process of our knowledge only becomes clear when the subliminal being, carrying the surface mind with it, enters into the cosmic consciousness. For the subliminal is separated from the cosmic, just as the surface nature is separated from the universal Nature. But the separation between the former is more transparent. Also the subliminal can perceive the contacts of the world directly, and this outward connection can be made to extend and enlarge. Eventually it comes to unite itself with all cosmic being; and the individual becomes universalised. There is then the realisation of the cosmic spirit, the one self inhabiting the universe. Or one may feel the universal Energy acting through the mind, life and body, but not as an individual centre. On a lesser scale there is a greater openness of the mind to the cosmic Mind, and Life and Matter; and also a sense of unity of the individual with the cosmic consciousness and with other beings is the direct result.

Cosmic consciousness is itself founded on knowledge by identity; for the universal Spirit is one with all it contains, not only in identification, but in enveloping and penetrating all things. The cosmic Spirit both dwells within all things and pervades them; hence there is both knowledge by separation plus contact, and a contact in identity. On the surface there is only separative knowledge, which is unaware of the identity secretly supporting it.

Regarded as cosmic energies we see these movements as waves and currents that enter into beings and objects as diverse cosmic forces. Each individual is a centre for, and is acted upon by, these mental and vital energies which run in waves like the forces of physical Nature. All these are known and felt by the inner being through direct contact, especially in the cosmic consciousness. But it is more difficult for the individual to put this knowledge into action by becoming a consciously acting centre of these forces. The very nature of individuality is to select, concentrate and canalise currents of energy. The flow of a total energy would therefore put the individuality out of action. Hence the dynamisation of this cosmic knowledge requires first a greater power of direct contact and force of

consciousness on things and persons, as well as the vision and feeling proper to this larger nature.

Thus the subliminal enlarged into the cosmic consciousness is not the complete knowledge. We have now to see what the pure knowledge by identity is, especially as we meet it in the subconscious and the superconscious. In the subconscious it is a dark, obscure knowledge by identity; it is only in the superconscious that we find the original power of knowledge, and perceive the origin of the two distinct orders, knowledge by identity and separative knowledge.

Through spiritual experience we know that existence and consciousness are one, but ordinarily we look upon consciousness as an operation of mentality and sense awareness. Yet consciousness exists even when no signs reveal it; it is intrinsic in being. In the supreme timeless status there is no operation of knowledge; since being does not need to look at itself in order to know itself. The Self-existence is conscious of all that is, because all is itself. Thus Being is aware of Time-existence and of all that is in Time. This is the essential awareness by identity.

Awareness by identity is the primary and central status of our knowledge, but there is a further development subordinate to and simultaneous with it. The Being both contains all existence and knows them as being of its being, and at the same time it is the indwelling Self of all things. This together with the consciousness of identity forms the triple knowledge which was formulated in the Upanishads—the knowledge of inclusion, indwelling and identity. In the fundamental consciousness there is as yet no separative regard; but another status manifests in which the Spirit regards itself as subject-object in one. This is not yet separative knowledge, but a step towards it.

Only when the subject draws back from itself as object does the tertiary power of knowledge by identity begin. In this spiritual experience one sees and feels all things as oneself. There is the sense of an enveloping and pervading identity. Thought here brings out the known from oneself into an extended being of self-awareness. Emotion and sense are centred on delight of being with delight of being, in a joy of intimate separateness and identity. Yet all is a luminous play of the self-aware substance of the spiritual Identical. In fact, the Spirit's infinite self-experience moves between sheer identity and a multiple identity.

When the sense of differentiation becomes stronger, a separative knowledge arises. First there is a sense of self and other-self, a modification of

identity, but as knowledge through contact becomes stronger so other-self becomes secondary. Finally identity is replaced by direct contact and interchange which results in intimate knowledge, but no feeling of self meeting self. There is closeness but not oneness, and yet not an entire separateness. There is the sense of inclusion of an externalised existence, which can be recovered as the self by a concentration on the object. There is thus a direct and penetrating contact creating an intimate knowledge, a feeling within the object as well as outside it, creating interchange between being and being. Union here may come about through mutual possession. This mutual interaction is the origin of knowledge by direct contact which is normal only to our inner being.

While knowledge by identity belongs to the higher hemisphere of existence, knowledge by direct contact belongs to the highest supraphysical mental planes, the subliminal, which is as yet closed to our surface being. In our outer being we are descendents of the Inconscience, but our inner being opens us to the higher levels of mind and life and spirit. We have therefore to open inwards and more towards all that is now superconscious to our ignorance which is our inconscient origin.

The ignorance is complete when entire separation of being from being takes place. Direct contact is veiled, taking place only in the subliminal parts. On the surface there is complete division into self and not-self. There is here the indirect means of knowledge, through the organs of sense, nerve currents and mind reactions. To these are added reason, intelligence and intuition which utilise the indirect communication to bring about a knowledge that yet remains partial and incomplete. This limitation and insufficiency is inherent in the nature of our material existence.

The Inconscience is the inverse of the Superconscience. Both are a vast involved trance, being that is lost in itself; but in the inconscience there is a dark involution instead of a luminous absorption. It is self-oblivion which looks like Non-Existence; but in this involved consciousness there is still a concealed awareness of all the truths of existence. The Inconscience acts first as an Energy and not as Consciousness, but an Energy with an intrinsic knowledge. In all material things there is this self-effective intuition, a dumb infallible sureness. Thus the superconscience is here translated into terms of self-darkness.

We can now understand more clearly the emergence of consciousness through evolution. The material existence has a subliminal Presence in it. Energies emanate from it, and its past can be known through an occult

knowledge. We see, even outwardly, that plants and minerals have their own properties and inherent influences; but they have themselves no means of communication unless utilised by living beings. These influences are really the forces of the inherent Spirit emerging as Energy. At first we see a crude mechanical action which in living forms becomes sub-mental life-vibrations. There is a seeking for growth and expansion, a struggle of the life-form to externalise itself. Then conscious life struggles to the surface, which ever seeks to enter into conscious relations with the world-being outside itself. By contacts it receives, and puts out from itself, it grows from subconscience into a limited separative knowledge.

Thus are the inherent powers of the original spiritual Awareness brought out and manifested in a growing separative consciousness. First there is sensation aided by vital instinct; then a life-mind perception with an obscure consciousness-sight behind. Finally a feeling and seeking for interchange with others which brings about a surface conception of thought and reason. These are yet incomplete dependent on outward means, and not acting directly. Only when the subliminal can come to the surface can an action of deeper processes be brought about. Thus the inner being must be opened, in order to bring about a direct intimate awareness, ultimately awakening our inmost soul.

N. PEARSON

REVIEWS

Jacob Böhme by *Hans Grunsky* (348 pages) "Klassiker der Philosophie" series, Frohmann Verlag, Stuttgart.

Though Indian saints seem to be far more popular in Germany, than German saints in India, everybody knows the marvellous story of the little shoemaker who became one of the greatest yogis, but few people even in Germany have actually read his numerous works.

The great German Mystics : Meister Eckhart, Paracelsus von Hohenheim and Jacob Böhme are difficult of access. Each one created his own language, which the student has first to make his own before he can follow these Masters into the depth of their vision. The author of this book has given 20 years of his life to interpret the "*Philosophus Teutonicus*" to his readers.

Böhme born in an age of literal belief in the Bible, tried to speak of the Reality behind the veil in this biblical language and tried to render the joy of his experience in the stern Judaic Symbolism of the Reformation, and with constant surprise the reader meets behind his Jehovah the ananda of the Divine play in the universe. An Indian will certainly feel at home with expressions like "the triple Life of man", "the inner Sun", "the essential Fire", "the world of Light" etc. But then it seems as if there were two Böhmes : The Böhme of the legend relating his experiences with the delight and freshness of a child, the Böhme speaking about the splendours of the subtle physical, when the doors of vision open—and then there is another Böhme who, perhaps years later, translates these experiences into the ponderous language of his time, into a cumbrous heavy-handed Teutonic imitation of old World Hebraism. In spite of these difficulties, the author has very well succeeded in bringing his subject to life again in our century.

To students of Sri Aurobindo the following quotation of Jacob Böhme may be specially rewarding :

"The duty of Adam, the male virgin, is to procreate himself by the creation of new centres of Force, and thus become the Father-King of a race living forever in the felicity of Paradise. The earth will be their servant, the temporal will be given them to play with. Eternity will make its Time into Eternity, so that God shall stand in Time and Time in God."

MEDHANANDA

God Speaks. By Meher Baba. Pub. Dood, Mead & Co. New York. Pp. xxx + 255. Price \$ 5.

Merwan Sheriar was born of Persian parents, in 1894, at Poona. When he was twenty a kiss on his forehead by Hazarat Babazan, a Sufi saint, released him into a condition of God-realisation and he passed into a state of constant spiritual ecstasy till he met, a year later, his second Guru, Upasani Maharaj who took over seven years to restore him to a normal and full consciousness of his environments. By 1921 a group of disciples had already collected around Meher Baba—for that was the name by which he was called by them and that is how he is known ever since. In the year 1925 he commenced his silence and has not talked thereafter. He has been using a rectangular board with alphabets painted upon it, for means of communication. Meher Baba has travelled far and wide and, we learn, has bestowed special attention upon the spiritually intoxicated, the *masts*, for whom he maintained, for a time, a number of ashrams. It was during his latest visit to the United States in 1952 that he met with a serious automobile accident in Oklahoma which entailed considerable physical suffering. But he continued his missions of solace till 1954 when he called upon all his male followers throughout the world to congregate at his Ashram in Ahmednagar for a 'last spiritual conclave'. That year he stopped the use of even his board of alphabets; now only gestures are used for communication. Meher Baba has said that he will speak one day, but 'when he breaks his silence he will speak only one word, the Word of words, which will penetrate the hearts of men.'

This in brief is the outline of the saint's life as we gather from the very readable Introduction by the editor Mr. Don Stevens to the book before us. *God speaks* is an elaborate presentation of his philosophy of the purpose and process of life and the universe, a teaching which seeks to combine in itself the wisdoms of many lines of spiritual disciplines and religions, notably Sufism and Vedanta. The original 'Oversoul', the souls in creation, the mechanics of evolution, the planes and the worlds through which the journey of the developing soul and 'involving consciousness' proceeds, the several states of higher consciousness that are attained by the seeker—all these and kindred topics of significance in mystic life are discussed and described with a mathematical precision, complete with charts, tables and diagrams.

Do spiritual and occult realities lend themselves to such a clear-cut,

scientific arrangement and formulation, one may ask. The fact is there is a world of truths, truths of possibilities looming over our physical universe and it depends upon the nature and condition of the consciousness that contacts and the mould of the intelligence that perceives how the truths would be received and expressed. The logical human mind is always prone to turn what it seizes into its own frame, translate its perceptions in a neat, systematised manner for its own satisfaction. But of course there are other viewpoints, other transcriptions possible, other truths not perceived, other dimensions not sighted, other realms of truths that escape all bounds of classification.

There is a good deal in these pages that sheds light on many of the concepts in the Sufi tradition for which students of Vedantic and Tantric disciplines would find interesting parallels. It is instructive to know that in this tradition there are three categories of perfection in the state of *Baqa-Billah*,¹ the state of being established in God, corresponding to the *Jivanmukta* state of the Vedanta.

We are told :

“There are three types of Perfection in the state of *Sulukiyat*² of *Baqa-billah* :

The first type is known as *KAMIL*, the Perfect One.

The second type is known as *AKMAL*, the Most Perfect One.

The third type is known as *MUKAMIL*, the Supremely Perfect One. There is absolutely no difference whatsoever in their continual and conscious experience of the Eternal Reality, but the degrees of comparison that are attached to the perfection are due to the difference in the function of the *offices* of Perfection. Hence, due to differences in function, different attributes are attached to each type of Perfection.

The *Kamil* can spontaneously give conscious experience of the realisation of God to only one man and make only that man like unto him in the eternal experience of the Reality.

The *Akmal* can make many like unto him in experience; whereas the *Mukamil* can make not only any number, even all in the creation like unto him in the experience of the eternal Reality, but he can also spontaneously bestow on any number the transfiguration of their physical bodies and even

¹ *Baqa-billah*, abiding in God, as distinct from *Fana-Fillah*, I-am-God state.

² *Sulukiyat*, normal consciousness of being established in the life of God.

make their physique appear and live and experience like unto his own physical body in the world, together with giving the eternal conscious experience of the Reality." (P. 131)

A number of issues of general interest bearing on spiritual life are raised and answered in a convincing manner. For instance on the subject of Avatars and their evaluation by the society, the editor's remarks are unexceptionable :

"The broad and long-term answer must be the net assessment which society makes over the generations to come of the forces set in motion. If the words spoken and the concepts advanced seem to grow in vitality and reality, then the man is automatically recognised by hindsight to have been the great sculptor of the divine shape for his age. But no amount of advance argument nor demonstration can convince society. It is as if the concepts carry their own vitality and become the property and the watchword of the race regardless of the efforts to conjoin or defeat their purpose." (P xiii)

Also :

"One of the most frequent crutches in estimating the probable spiritual calibre of a man is to look for miracles accredited to him....However, to start evaluating miracles would fall far short of the actuality and would becloud the reality with trivia. The importance of the advent of a spiritually advanced soul lies not in what he apparently does outside of natural law, but what he is and does within it. Such an individual does not come as some sort of glorified showman, to astound by performing feats of incredibility. This would only leave humanity gaping for a short while in amazement, rather than affecting the basic pattern of their lives and giving them a gauge by which they might measure their own accomplishments, as well as reaffirming the ability of any human to achieve such a way of life." (P xv)

The question is raised why spiritual leaders who have attained in their being a transcendence over human laws should accept human suffering like other mortals :

"In fact they have embraced their portion of human catastrophe and have lived it through without recourse to the arbitrary usage of the cosmic power at their finger-tips. The supreme function of the spiritually great is not what they do outside the law of our physical world, but what they do within it." (P xxiv)

THE ADVENT

Speaking of the ordeal of 'temptations' to which Jesus was subjected, Meher Baba observes :

"There was a great purpose behind this. He had to get Himself tempted; thereby He shouldered the burden of the forces of temptations that predominated in the world. Jesus then overcame all the temptations and in that way created a tremendous force which acted as the great set back to forces of universal temptations. The same was true in the case of Buddha, and it is the same every time in Avataric periods. Whenever God manifests on earth as Avatar, His Godhood gives a universal push and the result is universal i.e. not only the humanity reaps the benefit but everything in the whole of creation reaps the benefit of the universal push." (P 60)

The exposition covers a wide field; but, it is pointed out, that is not all. What has been enunciated and explained is only by way of equipping the aspirant for union with God with the necessary means, a helpful understanding of the path he is to tread and the direction in which he is to proceed. The main object is to be pursued and fulfilled in oneself by each individual with the help that vouchsafed to him by the Divine in whatever form.

"God cannot be explained. He cannot be argued about, He cannot be theorized, nor can He be discussed and understood. God can only be lived.

Nevertheless, all that is said here and explained about God to appease the intellectual convulsions of the mind of man, still lacks many more words and further explanations because the Truth is that the Reality must be realised and the divinity of God must be attained and lived.

To understand the infinite, the eternal Reality is not the Goal of individualised beings...because the Reality can never be understood, it is to be realised by conscious experience.

Therefore the Goal is to realise the Reality and attain the I am God state in human form." (P 176)

M. P. PANDIT